*No. 5.*] *Boston, January,* 1820. [*Vol.* I.

THE

# HERALD

OF

# *Life and Immortality.*

By ELIAS SMITH.

"*Behold I bring you good tidings of great joy, which shall be to all people.*"

Angel from Heaven.

## *SUGGESTIONS*

### *On the double genealogy of* Jesus.

"What was the design of Providence in giving us *two* genealogies of Jesus Christ?

"First, to shew that he was not only in the family of David, but, as Luke remarks, and I take it to be the precise import of his word πατριᾶς, chap. ii 4. of the *direct* line, the *elder* branch of the family; and, in short, that very person who, if the exercise of royalty had continued in the family of David, would have sat on the throne. I say, Jesus would have been king of the Jews, *legally*, had the sovereignty continued in the family of David. And this is a considerable note of ime; for so the various interperters understood Gen. xlix. 10. "The sceptre shall not depart from Judah, until *he come whose right it is*:" *i. e.* that person who ought legally to sway the sceptre. Strange indeed! that when he comes whose right it is, it should then depart; but so it is. May we thus understand the reference of John the Baptist, "art thou, Shiloh,

he that should come ?" as respecting such a Messiah: "art thou he whom we expect shall deliver Israel ?" Our Lord avoids a direct answer : *yes*, or *no:* but, "go, says he, tell John what you have seen ; no signs of external greatness ; but the blind receive sight, &c. *and to the poor the gospel is preached:* and then John will infer, decidedly, that my kingdom is not of this world, but is infinitely more beneficial to the sons of men, than if I assumed the most magnificent monarchy, as ruler over Israel."

But how did the sceptre depart from Judah when Shiloh came ? First, it actually had departed in the transference of the public government to the Herod family,&c and the intrusion of the Romans [*vide* No. 123, where we have proved that at the *birth* of Jesus, the scepter signally departed : as this number is meant to prove that it equally signally departed at his *death*] and this is usually held as an adequate answer to the prophecy. But, I think there is another :

Our Lord was the *only* branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct ; so that, after his death, there was no longer any *possibility* of the continuance of the kingly office, in the *direct, proper*, line of David. The person who should have held the sceptre was dead ; the direct descent of the family expired with him ; and consequently the sceptre was *bona fide* departed ; since, 1st, it was actually swayed by a stranger, and strangers, Herod and the Romans ; and 2dly, no one, who could possibly claim it, thought he might have been of the *remote* branches of David's house, could have been the *direct, legal, proper*, claimant by birthright ; for that person was *crucified !* Such is the language Providence put in the mouth of Pilate ; "*Shall I crucify your King ?*" "Yes," say the Jews, "we reject the lineal descendant of David, and prefer Cæsar." Rome triumphs; David expires, in the person of his son ; and with him expires all direct claim of right to h sceptre

the sceptre is departed from David, and if from David, from Judah.

This statement appears to be supported by the manner in which the sons of David by Bathsheba are recorded, 2 Sam. v. 14. "These sons were born to David, after he was king in Jerusalem, 1. Shammuah, 2. Shobab, 3. Nathan, 4. Solomon:" which, 1 Chron. iii. 5. are thus reckoned, "1. Shimea, 2. Shobab, 3. Nathan, 4. Solomon, four, of Bathshua, [*i. e.* Bathsheba] the daughter of Ammiel."

Now we know, 1st, that David had promised Bathsheba that one of her sons should suceeed him: 2dly, that Shimea died in his infancy, 2. Sam. xii. 15. &c. 3dly, nothing is recorded of Shobab; perhaps he also died young; this reduces the sons of Bathsheba to two, Nathan and Solomon. For what reason Solomon, the younger, was prefered before Nathan, the elder, we do not know, unless on account of the promise of God, hinted at below; but we ought to consider, 1st, that none of the sons of David, born before he reigned in Jerusalem, could claim succession to his *whole* kingdom, on the principles adopted in No. 45, and universally acquiesced in, in the East. 2dly, That the first sons born to him in Jerusalem, appear to be by connection with Bathsheba; so that one of them, as first born, after he was there established king over all Israel, had a natural right to the crown, by usage. But, 3dly, we find, 2 Sam. vii. 12. the son who should proceed out of the bowels of David, was to be his successor: *query*, whether Solomon was born at this time; or whether, this promise respecting a *future* event, Solomon was not begotten *after* this promise, and in fulfilment of it?

However that might be, it is very credible, that the sons of David by Bathsheba were reduced to two, Nathan and Solomon, of whom Nathan being the elder, whatever right he might have to the crown descending in his line, centred in Heli, the father of Mary; as Solomon having actually reigned, trans-

mitted the crown in his posterity, wherein it centred in Joseph. Now the union of these two lines, and we know of no third line to oppose them, was completed in the person of Jesus, and when he expired, the claims of both lines of descent expired with him.

This agrees perfectly, with the ancient rendering, "he whose right it is;" for, 1st, the right and title had long laid dormant, and involved in obscurity, till the enrollment at Bethlehem; 2dly, though it vested in the ancestors of Joseph after the return from the captivity, yet there was another branch which had its claims; so that, 3dly, Jesus was the *first* person who, by uniting in himself the claim of *both* lines of descent from David, could be *especially* denoted and described, as he whose indisputable, clear and unequivocal right it was to occupy the throne, and to wield the sceptre.

The evangelist Matthew, therefore, gives the *royal* genealogy of Jesus, according to the descent of the crown from David to Solomon, &c. down to the Babylonish captivity; and, after the Babylonish captivity, to those persons who *ought* to have been kings of Judah, according to their birthright; *i. e.* taking the eldest son, or, the next heir to the crown, all the way; so that at last it would have been "king Jacob, king Joseph, king Jesus;" had Providence thought fit to continue the dominion, together with the right to rule, in David's family.

The truth of this royal descent was easily ascertainable by the genealogies of the family: and was ratified by the enrolment at Bethlehem; from which *public* tables, I conclude, the evangelist Matthew copied his pedigree. On the other hand,

"The evangelist Luke gives the descent of the Virgin Mary from David; but not from kings, *i. e.* not in the royal line: and, indeed, 1st, there was a prior royal branch; 2dly, she, being a woman, had little or no claim to the crown, whose duties she could not have discharged in her own person; her branch was a

*private* branch; but so it happened, that in the instance of Joseph and Mary, Joseph being of the *royal* branch, intermarried with *another* branch; and, I presume, that very branch which, were his own extinct, was next entitled to the crown; so that, as in the case of the two houses of York and Lancaster, in England, the offspring of this connection united both houses and their rights in his own person; now the common representative of these two lines dying without issue, their claims to the sceptre died with him.

"This I take to be the design of Providence in giving us a *double* genealogy of Jesus. The result of the whole is, 1st, Heli, the father of the Virgin Mary, having a landed estate, adopted Joseph, the husband of his daughter, to be his son; so that Joseph was *begotten* by his natural father Jacob, but was considered as, and legally was, the son of Heli. 2dly, That the two branches of descent from David, by Nathan and Solomon, in their direct lines, united to Mary and Joseph; and consequently centred in Jesus, their son. 3dly, That the time when the sceptre was expected to revive in the house of David, was after the same number of generations as it had laid dormant, *i e fourteen* generations. 4thly, that after this time the *impossibility* of the sceptre being swayed by a *direct* descendant of David, became apparent; because Jesus died without issue. 5thly, That however embarrassing these *double* genealogies have been, or are to the learned, yet, whenever they shall be *entirely explained*, their utility and application will be so great, as to justify the care of Providence in their preservation; of which perhaps these hints may convince the reader whether or not they be the real and identical improvements to be drawn from them; or whether they may contribute to give a glimpse of their true and intentional purport and tenor." TAYLOR.

*Remarks on one of the five points of Calvinism, from a work lately published in Boston.*

ART. I. "God has chosen a certain number in Christ unto everlasting glory, *before the foundation of the world.* according to his *immutable purpose,* and of his *free grace* and *love, without the least foresight of* FAITH, GOOD WORKS, *or any* CONDITIONS *performed by the creature :* the rest of mankind he was pleased to *pass by* and *ordain* them to *dishonour* and *wrath,* for their sins, to the praise of his *vindictive* justice." Such were the opinions of Calvin. It having sometime been denied that *modern* Calvinists agree to that part, which makes the "foresight of *faith* or *good works,*" the *reason* of the *election,* I will make a quotation from the Lectures of Doctor Griffin, lately one of the professors in the Andover theological seminary. "Regeneration is produced by the *supernatural* and *immediate* power of God, *unaided and uninduced by the sinner,* and *notwithstanding his* UNABATED RESISTANCE *to the last.* Not because the *favoured ones* have better improved antecedent grace, or have been more ready to yield."

The principal reasons given for this belief are ; because God is *omniscient,* therefore could not but *foresee* who should be saved, and who suffer eternal wrath; unles he previously *decreed* the same ; because, therefore, there can nothing take place, of a *contingent* nature ; no *thought,* no *word,* no *action,* which he has not *ordained, can take place.*

There are three attributes, denied to the Deity by no sect of Christians ; infinite *Wisdom,* infinite *Goodness,* and infinite *Power.* If therefore some of the *worst* of men are saved, and some of the *most virtuous* made for ever miserable ; and if a great, or, as generally declared, far the greater part of mankind are forever lost ; the Almighty must be dificient in one of the above attributes. No man will assert that

a *benevolent* sovereign could decree the *existence* of millions of millions of human souls; and at the same time decree their *eternal misery*, *without any regard to their* FAITH *or* WORKS. This would make the Almighty "totally depraved" in the the attribute of *Goodness*. The Deity therefore must have wanted *Wisdom* in forming his decrees; or he must have wanted *Power*, to execute what his *Wisdom* and *Goodness* ordained.

I cannot but shudder when I think of what appears to me the enormous blasphemy of these doctrines.

What is the amount of this system of the decrees of the Almighty? Neither more nor less than this:

Countless millions of years before the present time, the Almighty determined that, nearly six thousand years since, he would create this world: that on this globe there should be beings capable of infinite enjoyment or infinite misery: that, from a disposition the most *tyrannical*, *capricious* and *cruel*, he, *wantonly* and *ruthlessly*, sentenced the greater part, (who had no volition in the acceptance or refusal of life) to an *eternity of suffering*, whatever might be their *efforts* to please him; or however conformable might be their *lives* to what they believed to be his *supreme will*: that he sent his Son to make atonement for the sins of mankind; who "tasted death for *every* man;" and was a "propitiation for the sins of the *whole* world," and offered pardon and eternal happiness, in his *revealed* will, to those who should believe on his Son, and obey the gospel; while his *secret* and eternal will was, to make a *part* for ever happy, and a part for ever *miserable*, "without any foresight of *faith* or *good works*;" that he "created all things for himself," yet he made a being called Satan, to whom he, with *transcendant barbarity*, consigned all but "a *remnant*;" which remnant he reserved for himself; *capriciously chosen* from the body of the whole, without regard to their *belief* or *merit*: this remnant he made for the purpose, and *compelled* to come to him,

for the *display of his glory:* the rest, as he had created them for the purpose, though many of them by *prayer, penitence, faith* and *obedience*, besought his mercy, he bound hand and foot, and sent to everlasting misery.

Such is the exact picture of the Deity, as given by Calvin, and as exhibited every Sunday in a great proportion of the pulpits of New England. Thus is the God we are commanded to worship, as a God of *mercy, love* and *justice*, transformed to a most *stupendous tyrant*, of *infinite cruelty, injustice, falsehood* and *caprice*. And thus the character, generally ascribed to the "father of lies," is transferred to the Father of mercy.

If this doctrine be true, (and you will not find a Hopkinsian clergyman any where denying it.) all attention to religion is a *waste of time*, or a mere *amusement*. If it be true, as they assert, (and I will repeat the doctrine that its *enormity* may make the deeper impression) that the Supreme Being, regardless of "the faith or works of his creatures," has, from all eternity, selected a part for endless happiness, and irresistibly forced the rest to a state of eternal misery, notwithstanding the invitations of the gospel to *all*. He must be a Being of *partiality, cruelty* and *falsehood*.—Of *partiality*, because he has made choice of certain *favourites* without regard to their *deserts*;—of *cruelty*, because none but a being of the most *savage temper* would bring into existence such an infinite number of immortal souls, and send them to *endless torment*, without giving them the *power* of saving themselves;—of *falsehood*, because, in the scriptures, mankind are represented to be in a state of *probation*, and God offering pardon and acceptance to *all*, and inviting *all*, though he has, by an *irresistable* decree, excluded them from the *possibility* of receiving that pardon.

Thus are these three new attributes of the Deity, *partiality, cruelty* and *falsehood*, fully established by

the above doctrine Thus are mankind relieved from all apprehensions arising from a state of *trial.* Thus are the greatest *sinners* encouraged in transgression, consoling themselves, that their destiny is *fixed* from all eternity; that nothing depends on *themselves;* and that, as God has made his selection as much from the *wicked* as from the *good*, their chances for future happiness will not be *dimmished* by *indulgence in vice.* Thus every distinction is annihilated between *good* and *evil:* and every necessity for *public worship*, or the wasting of a thought on religion, *entirely abolished.* For they whom he has pre-ordained to endless misery, cannot successfully use the means of grace; and they whom he has pre-ordained to endless enjoyment, are compelled to use the means of grace, and that with irresistible success.—Yet are there clergymen who, while they assert the doctrine of the decrees, urge the necessity of attending to the *means of grace.* Ask such however whether or not God has ordained who shall, and who shall not, use these means, they will say he has so ordained, and that his grace is irresistible.—What then can depend on the creature?—Nothing.

Let it not be said that any thing here is *misrepresented*, because the clergymen, who hold these doctrines, tell us that *means* must be used, and we have *duties* to perform for our own salvation.—A criminal in Portland is sentenced to be hung under a law of the United States. His death or pardon depends on the President. Though the President's determination was *unquestionably* and *unalterably* fixed, ten days before the day appointed for the execution of the criminal; yet, on that morning, a clergyman advises him to "be in the *use of means*," and they join in prayer that the *unalterable* decree of the President, then in the city of Washington, may be *altered*, and the life of the condemned be saved.

I am not accountable for the *absurdity* of such conduct or logic: I only adhere to my declaration; that,

if this doctrine be true, there is an *end* at once to *all religion*. Yet most of those, who are fond of styling themselves *orthodox* preachers, devote a great part of their discourses to the consideration of the decrees, total depravity, and similar tenets; as if salvation depended on believing *them*, rather than on "knowing the Father's will and doing it."

The Assembly's Catechism, which, I regret to say it, is so commonly taught to children, has, among other sentiments of the Calvinistic creed, this doctrine of *fatality* and *unaccountability*. God has "foreordained whatsoever comes to pass."—Go, sinner; feast with gluttony; after dinner drown yourself in wine; sup with debauchery, "steep your senses" in lust.—God has foreordained "whatsoever come to pass."—Is this *Christianity?* Is this the *pulpit* to the *auditors?*—It is—"Sin, and be welcome," is by fair logical deduction, the Hopkinsian's principle and precept.—*Fear not* for God has *chosen* you.

It admits of no doubt; it is idle to waste a moment on the subject: such *is* the declaration of the Calvinistic desk. Though it be the most absurd of all absurdities; the greatest contradiction of all contradictions; it is, every Sunday, iterated; "Of yourselves you can do *nothing:* your salvation depends on *your* use of the means that lead to eternal happiness."—"It is the *irresistable* grace of God that saves you; so do not *grieve* and *drive* away the Holy Ghost."—Are men "blocks and brutes," that they can devour such monstrous doctrinal impossibilities? Too many are.

## *COVENANTS OF PROMISE.*

"The former of our bodies, and Father of our spirits, the Father of the spirits of all flesh," has made two COVENANTS with his offspring, or all men. These Paul referred too, when he told the Gentiles that once

they were unacquainted with them. Eph. ii, 12. "And strangers from the COVENANTS of promise."

1. The first covenant relates to this life, and stands as sure to those who never knew it, as to those who do. Men have been unhappy through ignorance of it, and happy in the knowledge of it; though it has been fulfilled for the good of all This first covenant, is recorded in Gen. ix. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. "And God spake unto Noah, and to his sons with him, saying, and I, behold I establish my COVENANT with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my COVENANT with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the COVENANT which I make between me and you, and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a COVENANT between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my COVENANT, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the *everlasting* COVENANT between God and every living creature of all flesh, that is upon the earth. And God said unto Noah, this is the token of the covenant which I have established between me and all flesh that is upon the earth.—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

This covenant was a voluntary obligation which God bound himself to perform in all generations, and

to all nations, for their benefit; there are no conditions in it, on the part of man or beast. The nations in general did not know this covenant, and therefore, were continnally affraid of coming to want; but the promise has never failed. Christ, in speaking of food and raiment how it should be obtained, says, "for after all these things do the Gentiles seek, for your heavenly Father knoweth ye have need of all these things." If all men knew this covenant, they would be certain that God who has ever supplied them, will never fail to do the same.

Paul mentions the faithfulness of God in this *covenant*, in his discourse to the people at Iconium, when they would have done sacrifice to him. He says that God suffered all nations to walk in their ways; yet fulfilled this covenant to them in giving them a constant supply of what they needed, to make them comfortable and happy, Acts, xiv. 16, 17, "Who in times past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." Here we see the fulfilment of the promise to Noah and all flesh, and it has been done to this day, and will be, so long as the earth remains. The bow in the cloud in the day of rain, is a continualtoken between God and all flesh.

Storms, hurricanes, famines in divers places, pestilence, or wars, never prevent the accomplishment of the promise to all flesh. Believing this covenant or not, does not prevent its accomplishment, though it deprives us of the comfort which the promises afford all believers.

Supposing the Lord had said, if you believe it will be so, it will come to pass, if not, all must fail. There is no arminianism here. If the covenant of God with all men as to this life is sure, how much more that which respects the life to come!

2. We will now notice the COVENANT which relates to the life yet to come.

It is worthy of notice, that before there was any threatening on the human race, God revealed his COVENANTS to two men, NOAH and ABRAHAM. These covenants of promise, must stand so long as the word of God remains. This second COVENANT was revealed to *Abraham*, and like the first, included all men, but not the beasts, as this includes the life to come, which the beasts will not have.

Gen. xvii. 2, 4, "And I will make my COVENANT between me and thee; and will multiply thee exceedingly. As for me, behold my COVENANT is with thee, and thou shalt be a father of many nations." Chap. xxii. 13, "And in thy seed shall all the nations of the earth be blessed." That this covenant of promise to all nations has reference to the life to come, is plain from the scriptures. Paul calls this the gospel, or glad tidings, which was proclaimed to Abraham four hundred and thirty years before the law of Moses was given Gal. iii. 8, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham *saying*, in thee, shall ALL nations be blessed. In ver. 17, Paul says this is the covenant confirmed of God in Christ before the law was given. "And this I say, that the COVENANT that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." People in general suppose that the law which curses the transgressor, is against this covenant of blessing; but Paul says it cannot disannul, to prevent the blessing to all nations. Paul asks this question: ver. 21, "Is the law then against the promises of God? God forbid." This promise of a blessing to all nations, goes beyond every threatening in the scripture, even to life eternal.

That this COVENANT, has reference to delivering all men from sin and death, is plain from the declaration of Peter, Acts, iii. 25, 26. "Ye are the children of the fathers, and of the COVENANT which God made

with our fathers," saying unto Abraham, "and in thy seed shall all the kindreds of the earth be blessed; unto you first, God having raised up his son Jesus sent him to bless you, in turning away every one of you from his iniquities."

The Covenant revealed to Abraham, which included all nations, is called the Gospel; and LIFE and Immortality are brought to light through that Gospel which was preached to Abraham, and this gospel reveals God's eternal purpose concerning all men. 2 Tim. i. 9, 10. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *life* and *immortality* to light through the Gospel." In this covenant, (the gospel,) we are told that death is abolished; (this shews that all men will be made alive;) and we are also told that life and immortality are brought to light, as belonging to that covenant, which declares that all nations shall be blessed in Christ the seed of Abraham. Peter told the Jews, that this *Covenant* contained in it deliverance from all iniquity. That this deliverance from all iniquity included all men, is plain from many scripture testimonies. Daniel says, ix. 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." That this making an end of sins; making reconciliation for iniquity, &c. includes the human race, is plain from the New Testament. John i. 29. "Behold the Lamb of God, which taketh away the sin of the world" Here all are included in the deliverance from sin. This reconciliation is mentioned by Paul, as including the whole, 2 Cor. v. 19. "To wit, that God was

in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The extent of this reconciliation, is recorded in Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." This certainly includes the whole, according to what God revealed to Abraham.

If any doubt remains on the mind of the readers, as to the extent and certainty of this covenant of life, the following is sufficient to remove it. Rom. v. 18 to 21. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." In this quotation the apostle includes all in the transgression, and all in the deliverance.

That this is Paul's meaning, is plain from what he has said upon this COVENANT, which he calls the Gospel, which he preached to the Corinthians, 1 Cor. xv. 1, "Moreover, brethren, I delare unto you the *Gospel* which I preached unto you." In the following verses, he shews what that Gospel is, which he declared unto them, ver. 3, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures, &c." In vers. 20, 21, 22, he shews that part of the gospel which applies to men, who all belong to Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection from the

dead. For as in Adam all die, even so in Christ shall all be made alive." ver. 49. "And as we have borne the image of the earth, we shall also bear the image of the heavenly." The apostle in this place certainly includes all men in Adam and Christ, according to the promise made to Abraham. "In thy seed shall all the nations of the earth be blessed."

This covenant which includes all men, is certainly as firm as the first, made with Noah and all flesh; and as temporal blessings are by the first covenant secured to all men, with the beasts and fowls; so are spiritual blessings in the second covenant secured to all the human race; whither they know it or not. Our unbelief does not, cannot make the word of God of no effect; for God gave it to Abraham by promise. There is no threatening in the scriptures that will ever make this covenant void, and no rebellion that will prevent its accomplishment; for the law is not against the promises. Believing the truth of this covenant, brings us into the enjoyment of salvation; "Believing, we rejoice, with joy unspeakable, and full of glory, receiving the end of our faith, the salvation of our souls."

## *Proceedings of the Northern Association of Universalists, in* 1819.

The Ministers, Delegates, and Messengers, composing the Northern Association of Universalists, met according to adjournment, at the School House in *Bethel, Vermont*, next to brother *Jonathan Marsh's*, on the Evening of the 5th of October, A. D. 1819, and opened by prayer with Br. *Robert Bartlett.*

Organized the Council as follows:

Voted Br. Samuel C. Loveland, *Moderator;*
Br. Robert Bartlett, and Br. Russell Streeter, } *Clerks.*

Read the Epistles from the several Societies; also a communication from our aged and highly respected Brother, Caleb Rich.

The following are the Societies regularly represented during the session of the Council, with the names of their Delegates:

Queensbury, N. Y. Br. Levi H. Sweet.
Reading, Vt. Br. Samuel C. Loveland.
Cavendish, Vt. *Letter.*
Barnard, Vt. Br. Prince Haskell.
Montpelier, Vt. Br. Arthur Dagget.
Bethel, Vt. Br. Isaiah Buckman.
Plainfield, Vt. Br. S. C. Loveland.

Voted, that Brs. R. Streeter, R Bartlett, and S. C. Loveland be a Committee to receive and report on applications for Ordinations, or Testimonials of fellowship.

Made arrangements for the public exercises of the morrow, and adjourned till half past 6, Wednesday morning;—prayer by Br. Luther Warner.

*Wednesday morning;*—met according to adjournment, and united in devout prayer with Br. Levi Briggs.

Through some inadvertency in the Proceedings of the last year, it was found, the two following articles were omitted:

1. Voted that Br. S. C. Loveland be the standing Clerk of this Association, whose duty it shall be to collect the proceedings of the Association, if possible from the first to the present period, and record them in a book.

2. Appointed Br. S. C. Loveland to visit the Societies whose names should be found in the former Proceedings, but are not now known to this Council, and represent them at the next session.

Voted that the Restoration Society in Plainfield, Vt. be received into fellowship with this Association.

Order of Public Service, Wednesday morning.

Br. S. C. Loveland, the introductory Prayer.

Br. Levi Briggs, the Sermon.

Text, Ephe. iii. 8, 9. *Unto me, who am less than the least of all saints, is this grace given, that I should*

*preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*

Br. R. STREETER, the concluding Prayer.

Afternoon Service.

Br. L. BRIGGS, the first Prayer.

Br. R. STREETER, the Sermon.

Text. HAB iii. 4. *And his brightness was as the light; he had horns comining out of his hand: and there was the hiding of his power.*

Br R. BARTLETT, the closing Prayer.

Met in Council after public exercise, and attended to the report of the Visitors of the several Societies. Br. Loveland represented the following old Societies; *Bridgewater*, *Weston*, *Londonderry*, *Chester*, *Rockingham* and *Springfield*, *Townsend*, *Wardsbury*, *Northfield*, and *Shoreham*. Besides these are others, which he hopes to be able to represent, at the next session.

Evening Service.

Br. R. STREETER, the first Prayer.

Br. R. BARTLETT, the Sermon.

Text, JOHN xviii. 38. *What is truth?*

Br. L. WARNER, the concluding Prayer.

After exercise the Council waited on the Committee from the General Convention. They gave the joyful intelligence that Brs. Robert L. Killam and Royal Gage were set apart to the gospel ministry by solemn Ordination. A Letter of fellowship was likewise. given to Br. Charles Hudson.

Adjourned till half past 6 o'clock, Thursday morning. Prayer hy Br. S. C. Loveland.

*Thursday morning*;—met according to adjournment. Prayer by Br. R. Streeter.

The Committee for Ordination and Fellowship reported in favor of ordaining Br. Levi Briggs, and granting a Letter of fellowship to Br. Levi H. Sweet,

to preach the word of life. This report was accepted by vote.

Appointed Visitors to the several Societies for the year ensuing, as follows:

Barnard, Br. Robert Bartlett. Bethel, Br Robert Bartlett. Bridgewatter, Br. Samuel C. Loveland. Cavendish and Chester. Br. Russell Streeter. Hancock, Br. Samuel C. Loveland. Londonderry, Br. Russell Streeter. Montpelier, Br. Samuel C. Loveland. Northfield, Br. Russell Streeter. Plainfield, Br. Samuel C. Loveland. Queensbury Br. Levi H. Sweet. Reading, Br. Samuel C Loveland. Richmond, Br. Jonathan Wallace. Shoreham and Shrewsbury, Br. Samuel C. Loveland. Springfield, and Rockingham, Br. Russell Streeter. St. Johnsbury, Br. Royal Gage. Townshend, Wardsbury, and Weston, Br. Russell Streeter.

Voted that if a brother in the ministry, who shall be appointed Visitor to some of the Societies, should be unable to attend the next following meeting of the Association, it shall be his duty to forward the state of those Societies by letter.

Public Service, Thursday morning.

Br. R. BARTLETT, the introductory Prayer.

Br. R. STREETER, the Sermon.

Text, ROM. viii. 31, 32. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?*

Br. LEVI BRIGGS, the concluding Prayer.

Afternoon.

Br. R. STREETER, the first Prayer.

Br. R. BARTLETT, the Sermon.

Text, St MATT. v. 18. *For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fufilled.*

Ordination of Br. Briggs.

Br. SAML. C. LOVELAND, the consecrating Prayer.

Br. RUSSELL STREETER, delivery of the Scriptures and Charge.

Br. ROBERT BARTLETT, the Right hand of Fellowship.

Br. RUSSELL STREETER, the closing Prayer.

Attended in Council, and voted to alter the session of this Association in the year 1820, from the first Wednesday and Thursday in October, to the fourth Wednesday and Thursday in September.

Adjourned the Association to meet, the Lord willing, at Reading, Vt. the fourth Wednesday and Thursday in September, A. D. 1820. Prayer by R. Bartlett.

SAMUEL C. LOVELAND, Moderator.

*Attest*,

ROBERT BARTLETT, } Clerks.
RUSSELL STREETER, }

## *ZENAS.*

A young man in the state of New-York, has lately published a book of 20 pages, entitled, "An affectionate address of a Son to a Father, on the doctrine of Universalism; connected with extracts from the writings of *Elias Smith*, against that doctrine. By Zenas, in the 27th year of his age, and 7th of his ministry."

We are told that *Joseph Badger*, of Lima, N. York, one of the christian preachers, is the author. We shall not write much yet, hoping he will come out like a man, and shew himself and name, as it is said, John vii. 4, "For there is no *man* that doeth any thing in *secret*, and he himself seeketh to be known openly. If thou do these things, ☞ *shew thyself to the world.*"

We will notice five things in the title page—

1. His undertaking to convert his father. This to me looks like what is said in Isai. iii. 5, "The *child* shall behave himself proudly against the ANCIENT."

2. His signature, ZENAS, the *Lawyer*. This hardly applies to a preacher of the gospel, as it is said, "*Wo unto you lawyers.*"

3. His age, 27 years, and 7th of his ministry. We may excuse his signature; being a young man, he has not lived long enough to see the impropriety of any thing; in the course of 7 years more, he may learn that APOLLOS, is more suitable for a signature, than Zenas.

4. Mentioning his age, and years of preaching, looks some like *egotism*, (self commendation.) How extraordinary are my abilities, that I should be capable of preaching at 20 years old! and how wonderful my improvements, to be able to write such a book in seven years from the commencement of my public labors!!

5. Another singular thing in the title page. When the christian preachers wish to out-do themselves in raising objections and arguments against that doctrine which proves that Christ is the Saviour of the world, in word, tongue, deed, and truth; they can do it at any time, by quoting the writings of Elias Smith, who has, in their opinion, out-done them all, though they suppose they have done wisely.

The arguments in this book, against the salvation of all men, are such as may always be expected from those who know only a part of the truth as it is in Jesus.

The contrast between what he calls *Gospel* and *universalism*, is the most absurd, weak, ridiculous, ungenerous, and false, of any thing I have yet seen offered to the public, and nothing but his ignorance can excuse him from downright falsehood.

We will give a sample of the contrast. He writes thus to his father, page 8, "It appears to me, in order to support your theory, scripture must read exactly different from what it does in many instances; for an example view the following contrast:

The gospel says, "Woe! *to the wicked it shall be*

ILL with him, for the reward of his hands shall be given him." *a*.

Universalism says, "Blessed are the wicked, it shall be well with him, for the bright crowns of glory shall be given him."

*Gospel.* "None of the wicked shall understand."*b*

*Univ.* "All the wicked shall understand and enjoy the fruits of Paradise."

*Gos.* "The wicked *shall be* turned into HELL, with all the nations that forget God."*c*

*Univ.* "The wicked shall be turned into *heaven* with all the nations who forget God."

*Gos.* "And all that do wickedly shall be stubble, and the day that cometh shall burn them up."*d*

*Univ.* "And all that do wickedly shall be so many parts of God, and the day that cometh shall burn all their sin and make them completely happy."

*Gos.* "Cast the uprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."*e*

*Univ.* "Cast the ungodly creature into the love of God, where there shall be songs and everlasting joy."

*Gos.* "Except ye repent ye shall all likewise perish."*f*

*Univ.* "Repent or not, no one under heaven shall perish."

*Gos.* "For many I say unto you, will seek to enter in, but SHALL NOT be able."

*Univ.* "All mankind shall finally enter the strait gate, whether they *seek*, *strive*, ask or not."

*Gos.* "Cast into *everlasting* FIRE."*g*

*Unic.* "Cast into the love of God."

*Gos.* "And these shall go away into everlasting punishment."*h*

*Univ.* "And these shall go away into eternal life and felicity."

*a* Isa. iii. 11. *b* Dan. xii. 10. *c* Psa. ix. 17. *d* Mic. iv. 1. *e* Matt. xxv. 30. *f* Luke xiii. 3. *g* Matt. xviii. 8. *h* Matt. xxv. 46.

*Gos.* "How can ye escape the *damnation of hell.*"*a*
*Univ.* "How can ye escape the *joys* of *heaven.*"
*Gos.* "Suffering the *vengeance* of *eternal fire.*"*b*
*Univ.* "Suffering the *smiles* of a *loving God.*"
*Gos.* "And they that have done *evil* to the *resurrection* of *damnation.*"c
*Univ.* "And they that have done evil to the resurrection of justification and life."
*Gos.* "Depart from me ye cursed."*d*
*Univ.* "Come unto me ye cursed."
*Gos.* "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"*e*
*Univ.* "And dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, which John saw without the gates of the holy city, at the final close, shall be brought in.*

*Gos.* "And the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the *lake* which BURNETH with FIRE and BRIMSTONE, which is the second death."*f*
*Univ.* "And the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the *lake* of *fire* and *brimstone* which is the LOVE OF GOD," &c. &c.

Here are at least two things not true. In the first place the Gospel does not say what *Zenas* says it declares. That there are such places in Scripture as he quotes, is certain; but all in the Scriptures is not gospel, for the Scripture contains the ministration of death. Can *Zenas* or any rational man on earth say these texts he has quoted are good tidings to any man,

* Origen, the founder of Universalism, who lived in the 3d century, taught that Christ had died in this world to save men; and was to die in the next to save devils.

*a* Matt. xxiii. 33. *b* Jude vii. c John v. 29. *d* Matt. xxv. 41. *e* Revl. xxii. 15. *f* Revl. xxi. 8.

good or bad? Had he understood the *gospel*, such a collection of Scripture would never have been sent into the world under the name of the gospel of the grace of God. That the reader may see that the gospel is not what Zenas has quoted, we give the following account of the gospel of Christ, from the Scriptures of truth. Gal. iii. 8. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the GOSPEL unto Abraham, saying, in thee shall all nations be blessed." Isa. lii. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith to Zion, thy God reigneth." Luke iv. 18, 19. "The Spirit of the Lord is upon me, because he hath anointed me to preach the GOSPEL to the poor; he hath sent me to heal the broken hearted, to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here are four witnesses of what the gospel is. The first declares a positive blessing for all nations. Not that they may be blessed, if they will, but they shall be blessed. The second witness calls the gospel good tidings, of peace, good, and salvation, through him who reigns over all. The third witness calls the gospel that which is suited to the case of the poor, the broken hearted, the captives, the bruised, and outcasts. In this there is no death. The fourth witness declares, that this is for every nation, kindred, tongue, and people, who on account of such good tidings, are

called on to fear God, and to give glory to him who made the heavens, earth sea and fountains.

Another thing untrue to me in ZENAS is, what he says universalism declares. I have no knowledge of men who preach what he calls *universalism.* If such things are preached; it is not by me; such things I never preached nor believed. My full belief is that all will be delivered from sin and mortality, through the Saviour of the world. If all are not saved as Paul was, they will not be all saved. This will, according to the Scriptures be done for all.

The remainder, when Zenas gives us his real name, like an honest man.

## *The seven last Plagues.* *Rev.* XV. 1.

*And I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues; for in them is filled up the wrath of God.*

Plagues signify such diseases as distress men, or beasts: or whatever causes trouble or disorder in the earth, on things animate or inanimate. Plagues of various kinds have been in the earth, from the time of the ten plagues in Egypt to this day. In the time when Christ was on earth, many were healed of their *plagues*, or diseases. In this place of scripture, we are told of the seven last plagues, which are all that will ever come on the earth. In them is filled up the wrath of God, and when the seven vials are emptied, there will be no more "wrath to come."

It is thought by many, that these plagues will be eternally flowing from the vials on a large part of mankind, and they never receive the last of their contents. We will shew where these vials were poured. The account of the seven last plagues being poured out, is recorded in Rev. 16th chapter. "Go your ways, and pour out the vials of the wrath of God, upon the earth. And the first went, and poured out hi

vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.—And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

There is not in this account of the seven last plagues, any things that in the least favours the doctrine of endless misery, but all to the contrary. These plagues came on those things which have distressed the inhabitants of the earth. When the vials are all poured out; all nations will come and worship God, for his judgments will be made manifest. These plagues were to be poured out upon the earth, and are to take place in the life that now is.

The first vial was poured out upon the earth, and the consequence was, that men who had the *mark* of the *beast*, and that worshipped his *image* were sore. The *beast* is a cruel government, and its *mage* is a religion of the same nature. The advocates for these things, are now as sore as the men of Shechem were after being circumcised; and it pains them to be touched in such tender spots. The second vial was poured on the sea, the third on the rivers, and not on men. The fourth plague was poured out on the sun, so that men were scorched, but not made eternal-

ly miserable. The fifth plague was poured upon the seat of the beast, (unrighteous monarchies) which makes kings and their advocates gnaw their tongues, on account of such a dark time in which they live.—The sixth vial was poured out upon the river Euphrates, the strength of mystery Babylon : the *current of tradition*, which has for ages past, defended papel Rome, and which will ere long come under the dominion of eastern kings. The seventh was poured out into the air, this will clear off the whole, so that the kingdoms of the world, may become the kingdom of our Lord and his Christ. This will cause the fall of mystery Babylon, and the overthrow of every thing received by wicked kings and priests, which has caused such distress among mankind in all ages down to this day. When these seven last plagues are all poured out, all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations worship him. Ever so, Amen.

## THE BREAKER.

*Micah*, ii 13. *The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the Lord on the head of them.*

The verse before this contains a prophecy of the return of the *Israelites*, and though they are now divided and scattered ; yet the prophet told them, that they should yet be one, and no more scattered. "I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold ; they shall make a great noise by reason of the multitude of men." Having foretold this, he tells us how it shall be done, which is by the BREAKER, who shall set an example which they shall

be able to imitate ; so that they may under him be gathered to their everlasting joy.

By this BREAKER, we are to understand Jesus Christ, who is the deliverer, that shall hereafter come out of Zion, and turn away ungodliness from Jacob, and so all Israel shall be saved. He is represented by the stone cut out of the mountain without hands, which brake the image and ground it to powder.— When this is done, every thing which now prevents the return of the Jews to their own land, will be taken away, so that they will be at full liberty to return. Then will be fulfilled this prophecy, Hosea, i. 11. "Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one HEAD, and they shall come up out of the and, for great shall be the day of Jezreel." This one HEAD is the same as the BREAKER that shall come up before them: who shall enable them to break after him, having him their king and Lord, on the head of them.

There is another kind of Breaking which is applied to Christ. He says, Matth. xxi. 44, "And whosoever shall fall on this stone shall be *broken* ; but on whomsoever it shall fall, it shall grind him to powder." When the Jews as a nation opposed him, they were broken, and so have remained to this day.— When he undertakes to overthrow the kingdoms of this world, it will be done, as a potter's vessel is ground by the falling of a millstone upon i

Christ is a BREAKER, on another account. The law of Moses, was a partition wall between Jews and Gentiles. It shut the Jews in, and the Gentiles out, so long as it stood. It was not meant to stand longer than the coming of Christ ; who was appointed to break down this wall, that the Jews and Gentiles might be one new and peaceable body of people. This Paul has declared. Eph. ii. 14, 15, 16. "For he is our peace. who hath made both one, and hath broken down the middle wall of partition between us ;

having established in his flesh the enmity, the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

He as the BREAKER has broken down the wall, though all are not yet made one by a reconciliation to God and each other; but this will be done, in the fulness of times, Eph. i. 10, "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him."

There is one thing more, which this BREAKER will do; which is to brake in pieces all the partition walls and fences of wood, hay, and stubble which are now raised up between professed believers in Christ, by which they are separated from each other. This many are afraid of, for that which they greatly fear, will come upon them. It is said, John, xi. 52, "But that he should gather together in one, the children of God that were scattered abroad. This will certainly be done to the joy of many.

People were never more uneasy on account of the division among professed believers in Christ, than at the present time. A proposal is now made for a delegation from the different denominations, to meet to remove that which divides those who ought to be one in Christ. May the great BREAKER come up before them, that after him they may so break up, as to come together as the sheep of Bozrah, as the flocks of the folds!

## *A Nail in a Sure Place.*

Isaiah, xxii. 23, 24, 25, "And I will fasten him as a NAIL in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from

the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the *nail* that is fastened in a sure place be removed, and be cut down, and fall; and the burden that is upon it shall be cut off; for the Lord hath spoken it."

In the east, when an house of brick or stone was built, it was common to fix a large piece of iron between the bricks, or stones, so strong as to be able to bear all that should be ever hung upon it, and so fixed that it could not be drawn out, so that whatever was hung upon it might be safe. The prophet has reference to this custom in the words before us.

By comparing this scripture with others, we conclude that the prophet, by the first *nail*, meant the *Messiah*, and his gospel, and by the second, Moses and his law. Zach. x. 4, "Out of him came forth the corner, out of him the NAIL, out of him the battle bow, out of him every oppressor together." Judah is the one out of whom came these four things, and "it is evident that our Lord sprang out of Judah;" and he is said to be the lion of the tribe of Judah. Jesus Christ is fixed upon the throne, where nothing can remove him; thus is he fastened as a nail in a sure place. No one will ever be disappointed that puts his trust in him. His word may be depended on in all cases. Solomon makes mention of this, Eccl. xii. 11. "The words of the wise are as goads and as nails fastened by the masters of assemblies, which are given from one shepherd." Christ as the *nail* in a sure place, is for a glorious throne to his father's house, to all men.

It is said, "they shall hang on him all the glory of his father's house;" that is, all the members of the family, the offspring and the issue, with all the small and large vessels; even cups and flagons. This is very different from the common practice in our day; for instead of hanging all on Christ, some hang a part on *fate*, some on their *own works*, and a great number are to hang on the devil to all eternity, as it is termed. This makes Satan a nail in a sure place, as he

is to hold millions, (according to modern doctrine) and to hold them forever. Men do not preach right, unless they hang all men on Christ, who is the head of every man, and who in the end, "will draw all men unto him."

Another NAIL is mentioned here, which is to be removed, and cut down so as to fall, with all the burden upon it. This I understand to be the law of Moses, on which the Jews hung, being all zealous for the law. Ezra refers to this, chap. ix. 8, "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a *nail* in his holy place, that our God may lighten our eyes, and to give us a little reviving in our bondage." After Christ came, that *nail* was cut off, and fell, and the Jews fell with it. They hold on upon that to this day, though the Old Testament is done away in Christ.

May the glorious day come, when preachers shall hang the offspring and issue, all men on this *nail*; and Jews and Gentiles rejoice in him as their only ope and Saviour in time of trouble.

## *Conversation of the Editor, with one of the Christian Preachers.*

In a short time after publishing my belief in the certain salvation of all men, one of the Christian Preachers came over forty miles to excommunicate me, or to withdraw his fellowship from me as a preacher, though (as he said) not to disown me as a brother in Christ.

After he had said about all he had proposed upon the subject; I asked him if he found me different in temper, from what he had formerly found me? No, said he. Then said I, the change must be in you, and you must be the one in the wrong; for according to your own statement, if you stood as you once did, our fellowship would be the same as ever.

Next I asked him, if he found me in a quarelsome, wrangling spirit, filled with hatred towards such as differed from me in doctrine. "O, no (said he) you have got where you cannot wrangle with any, for if you believe all will be saved, you must of course be peaceable with all." My reply to him was, "Well, brother, what a pity it is that you were not in the same situation with me; which would have saved you the trouble of riding over forty miles, to withdraw fellowship from one you acknowledge as a brother in Christ.

After this reply, I asked him this question. "Do you not think that if all men believed as I do, that God loves all, and means finally to bring them all to love him, and each other; that mankind would be in a more harmonious situation than they now are?" Yes, (said he,) "I have no doubt but it would be better for them, in this life." Then (said I) you withdraw your fellowship from me, for believing and preaching that which would be the best for men to believe in this present life.

From this, I asked him one question, which ended the conversation for that time, which was the following—"Brother—have you heard of a very singular house lately built? No; what is it? A certain man dug his cellar, and stoned it, and laid on his hewn stone, forty feet square. When he built his house, he made it forty feet long, and twenty feet wide, leaving one half of his foundation without any house upon it.

He replied, the man was a fool to build in such a manner.

This, said I, is the way we have been preaching this ten years, we have told people the foundation was large enough for all, and was prepared for all; and yet a great part of men are to be eternally lost. Here we ended the conversation.

## *CHAMARIM, (Black Priests.)*

"This word is translated, *priests of the idols*, or *priests clothed in black*, because the word *charmar* signifies *blackness*. Jerom, in 2 Kings, xxiii. 5. renders it *aruspices* In Hosea, x. 5 and Zephaniah i. 4. *ædetui*, church wardens. The best commentators, understand by this word the priests of false Gods. in particular the worshippers of fire, because they were, it is said, dressed in black. We find among the priests of *Isis* those called *melanephori*, that is, wearers of *black*; but I cannot tell, whether this was by reason of their dressing wholly in *black*, or because they wore a certain black shining veil in the processions of their Gods. Lamor, in Arabic. signifies the moon; *Isis*, is the same deity. Grotius thinks the Roman priests called *camilli*, came from the Hebrew, *chamarim*. These among the heathen who sacrificed to the infernal Gods, were dressed in *black*," See Calmut.

Having given the above from Calmut, we will give the texts, refered to by this learned author. 2 Kings, xxiii. 5. "And he put down the idolatrous priests, whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Hosea, x. 5. "The inhabitants of Samaria shall fear because of the calves of Beth-aven; for the people thereof shall mourn over it, and the priest. (*chamarim*) thereof that rejoice in it, for the glory thereof, because it is departed from it." Zephaniah, i. 4. "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the *name* of the *chamarims*, (the black priests) with the priests."

The quotation from Calmut, and the sciptures, shew at once the origin of the black uniform now

worn by almost every order of men called ministers. It appears that at first, men imagined there were infernal gods, or gods of hell, or darkness, and the priests of these gods, to shew that they officiated for the gods of darkness, dressed in black, that they might always be distinguished from the priests of these gods who dwell in the light.

Those CHAMARIM, who believe in a God dwelling in darkness, and who are employed in describing the infernal regions, and the final triumph of satan over the greater part of mankind, are entirely consistent in their *uniform*, for they have litterally come to *blackness* and *darkness;* to which the ministers of light have not come, but to mount Zion, out of which God has shined to give the light of the knowledge of the glory of God, in the face of Jesus.

It is said that *George Fox*, the first Quaker, asked a bishop in England, why the translators did not translate the word *chamarims*, but gave the Hebrew word? The bishop chose to hear Fox give the reason why it was not done. He told the Bishop that the translators, and the English clergy in general, were by their dress, and conduct, the same order of men and that they concealed the meaning of the word, that they might conceal their real character from the common people.

## *Swedenborgians, or the New Jerusalem Church.*

Seeing an advertisement, of a meeting of this Church in Boylston Hall, in Boston, on the 25th of last month, I concluded to attend.

A young man by the name of Worcester, appeared as the preacher. He took up about one hour, in reading places of Scripture, which are prophecies of the return of the Jews to their own land, and reading prayers, their belief, and singing twice. His dis-

course from Daniel vii, and other exercises, took about one hour more.

From the best of my recollection, this is the amount, 1. That Christ is the Creator of all things; or the Trinity, the Father, Son, and Spirit, the same as soul body and spirit in man.

2. That Emanual Swedenborg, is the mediator between Christ and the New Church.

3. That the Sacred Scripture contains three distinct senses, *celestial spiritual* and *natural*. That the two first senses were sometime lost, but were revealed to Swedenborg.

4. That the following is all of the Scriptures which they consider the word of God. The five books of Moses; Joshua, Judges, the two books of Samuel, and Kings. The Psalms, all the Prophets, from Isaiah to Malichi; the four Evangelists, Matthew, Mark, Luke, and John, and the Revelation. All the Acts of the apostles, and all the epistles they disown,

This is the first society I ever saw who in plain words declare that another man knew better than the apostles of the Lamb. I cannot think that a society founded on such principles, can become very influential in a town, where the whole Scripture is held in such high estimation.

From the most correct observation, it appears to me that the principles of this society, are a compound of the following;– some of the law of Moses, some of the prophets, a little New Testament, much of the old doctrine of the mystics, some of the pagan Mythology, some from Rome, some from various visionary writers, and a great share of imagination; with many honest mistakes; so the whole appears to an,

OBSERVER.

## *To Agents and Subscribers.*

Several Agents and Subscribers, from various parts of the country, have written to the Editor, expressing

a wish that the "*Herald of Life and Immortality*," might come to them oftener than once in three months. In consequence of this, it is proposed after one number more, to publish it in the form of a news paper, of a half sheet, every other week. as the HERALD of Gospel Liberty was formerly published. This will give the subscribers 26 numbers per year, for one dollar, which is two thirds of a number of the present form more than is now given at the same price.

By publishing every other week, the subscribers will be furnished with more fresh and interesting intelligence, than they can receive, once in three months. Should this proposal meet the approbation of the Agents, and Subscribers generally, those who have paid in advance, will be credited 25 cents, on the new proposal, as the six numbers amount to 75 cents. Those who have not paid, when they do pay, will be credited the same.

The Agents are requested to get the minds of the subscribers as far as is practicable, and give notice to the Editor before the sixth number is out, which will be the first of April next.

Those Agents and Subscribers, who do not inform the Editor to the contrary, before the sixth number is out, will be considered as subscribers to the above proposal, and the first number will be forwarded accordingly.

The proposal for the new form of the Herald, is printed on the back of the cover of this number.—☞*Please to read it.*

Several subjects mentioned in the last number, are unavoidably omitted for want of room; but will be noticed as soon as we have room.